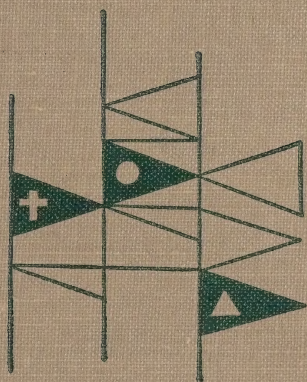
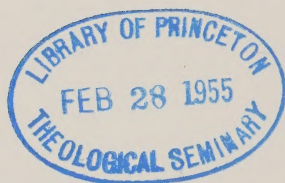
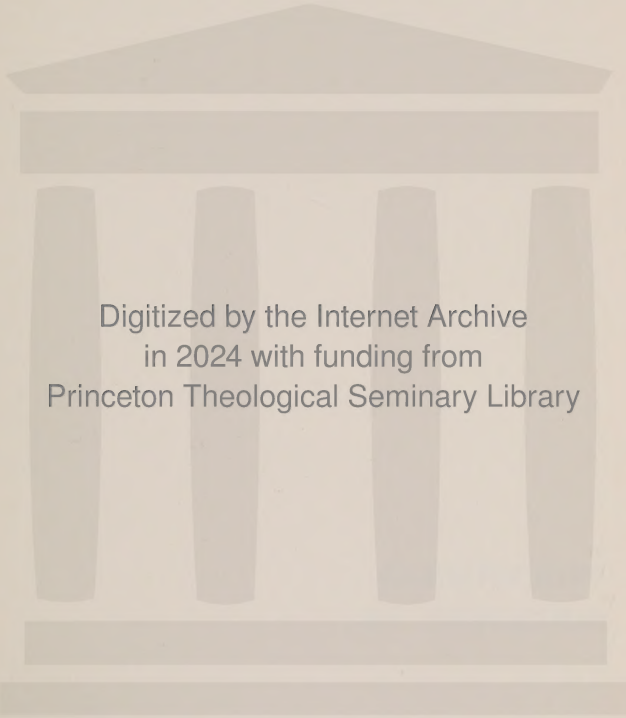






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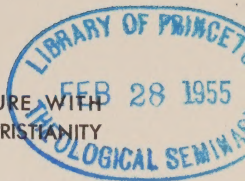
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**CHRISTIANITY
IN EDUCATION**

AN ORIENTATION IN ELEMENTS OF CHRISTIAN CULTURE WITH
SUGGESTIONS FOR RELATING THE SUBJECT-FIELDS TO CHRISTIANITY



CHRISTIANITY IN EDUCATION

BY

martin

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Dedicated to

*pastors, teachers, and students
who are engaged in the tremendously
significant enterprise of Christian Education,
and to the laity upon whose support
its success depends.*

Preface

The present study is an attempt to set forth some implications of Christian education. It represents a distillation of study and reflection over a period of half a century and is meant to be helpful to the cause of Christian education.

The thesis of the discussion is that the whole process of education should be permeated with the Christian spirit.

In dealing with the several subject-fields I have attempted, first, a brief orientation as to the meaning and significance of each field as a part of the total cultural picture. Then an endeavor has been made to show the function of education in transmitting the content of each subject. And lastly the Christian emphasis in each area has been stressed.

A real difficulty of teachers is to relate their subject-fields to Christian thought and life. Upon the suggestions of friends I have attempted to state some practical ways in which this may be done in each field. These

are mere beginnings. The teachers themselves will know how to extend these applications to whatever extent seems desirable and wise.

I have made no attempt at a bibliography in this wide field. It is a privilege, however, to mention the series of illuminating pamphlets put out by The Edward W. Hazen Foundation: *Religious Perspectives of College Teaching* in the different fields. The Scripture quotations are from the Revised Standard Version.

May this study serve to stress in some small degree the Christian emphasis in American education.

MARTIN HEGLAND

Northfield, Minnesota
September, 1953.

CONTENTS

	PAGE
A Challenging Opportunity	1
Classical Culture.....	11
History.....	19
Philosophy.....	29
Psychology.....	35
Literature.....	41
Languages.....	49
Natural Sciences.....	55
Social Studies.....	63
Music.....	71
Art.....	75
Home-Making.....	81
Health.....	87
Religion.....	91
Extra-Curricular Activities.....	97
The Total Impact.....	101
Index.....	107

A Challenging Opportunity

A tremendous change is taking place in American education. Originally American education was characterized largely by a religious motive and content. Later on, due to various causes, a thoroughgoing secularization took place. From an extreme secularism the pendulum is now swinging over to an emphasis on religious values, from positivistic scientism to Christian theism, from naturalistic philosophy to evangelical humanism.

Evidences of such change are apparent from the formation of organizations for the promotion of religion in education, from the establishment of departments of religion in many universities and colleges, from the publication of a host of books advocating a return to religion.

Among the causes of the change in educational philosophy are no doubt the disillusionment as to the idea of continued progress following two devastating world wars, the collapse of humanistic optimism in the

face of bestial cruelties, and the breakdown of moral forces following the teachings of behavioristic relativism.

The new educational climate is more favorable than the former to the pursuit of the liberal arts which have been historically associated with a Christian culture. In fact the new emphasis paves the way for a distinctively Christian education.

The spirit of secularism is still well entrenched, however, in many areas of thought and life, and there is great need of a militant Christian aggressiveness in pressing the claims and the contributions of Christianity.

Christian education is more than education "plus"—more than a department of religion added to a secular curriculum. It includes a spirit, an attitude, and a method which make every subject in the curriculum come alive with spiritual meanings. Christian education embraces the work of teachers such as that described by Professor George F. Thomas in *Religious Perspectives in College Teaching*: "If a professor is a Christian theist, he has a perspective from which he can interpret the facts and deal with the issues in his field more adequately. If Christian theism is true, it asserts the ultimate Truth about reality as a whole. Therefore, it provides the key for the interpretation of all the truths in special fields of knowledge which deal with particular aspects of reality. God is not only the absolute Light; He is the Source of the imperfect light which illuminates every field of reality we explore."¹

Christian education involves a certain relationship between scholarship and piety.

¹ George F. Thomas: *Religious Perspectives in College Teaching*, Page 12. The Edward W. Hazen Foundation, New Haven, Connecticut, 1951.

Sometimes in the past there has arisen unfortunately a conflict between these two phases of life.

It has been claimed that scholarship militates against piety; that when a man becomes learned, he loses his faith.

On the other hand proponents of scholarship have sometimes claimed that piety stands in the way of learning; that the devout man has a closed mind that does not face facts squarely.

This real or apparent conflict is resolved by Christian education in terms of evangelical humanism. According to evangelical humanism there is virtually no limit to the development which a regenerate man may attain; he is capable of vast advances in every field of knowledge in entire harmony with the Christian faith.

Speaking of the evangelical humanist, Lynn Harold Hough says: "He meets men wherever they are living. Some need education, so he becomes an educator. Some need medical attention, so he becomes a physician. Some need moral quickening, so he becomes a prophet. All need regeneration, so he becomes—preacher or layman, as the case may be—a minister of the saving gospel of Jesus Christ. He claims all areas of healthful and productive experience for the great community of those whom the rescuing love of God has taught how to love each other. Architecture is to glow as it once aspired with Gothic splendour. Sculpture is to tell a tale of harmony deeper and fuller than the men of Attica even knew. Painting is to reflect the manifoldness and the richness of the life where the secular is radiant with the joy of the sacred, and the divine has entered into sacramental relations with the human, and

all material things feel the impress of the spiritual. Prose and poetry are to kindle with a new vitality, precisely because only living men can find living words, and music of ineffable loveliness is to come nearer than ever to expressing the inexpressible. Evangelical humanism has in it the secret of a rebirth of all the arts."²

Christian education insists, therefore, that piety is no substitute for scholarship, and that scholarship is no enemy of piety. Both may move on together in beautiful harmony. Christian education recognizes the legitimacy of all genuine areas of knowledge, but insists that God be taken into account in connection with every one of them.

Sometimes students are troubled by the problem of harmonizing ideas presented in different courses with the truths of Scripture.

This is perhaps especially true in the case of the natural sciences, social studies, philosophy, and psychology.

While this problem is dealt with somewhat extensively in the present study in connection with the natural sciences, it may be in order at this point to call attention to the fact that human knowledge in all fields is largely tentative and relative. Most of our ideas are based upon assumptions or hypotheses which may or may not be abandoned or modified in the light of fuller knowledge. Even in the case of the Bible, while many Christians believe that Scripture revelation is absolute and final, our interpretation may be partial

² Lynn Harold Hough: *Evangelical Humanism*, Page 197, Fernley Lecture, 1925. The Abingdon Press, N. Y. Used by permission.

and incomplete. We may not at the present time have obtained a full understanding of the meanings of Scripture.

Why then be greatly concerned about harmonizing the tentative ideas we hold today and that we may have to modify tomorrow?

Meanwhile, all teachers and students should be eager for light from whatever source it may come, confident that when they know the truth it will "make them free." In God's own time, either in this life or the next, they may hope to see the harmonies of God's truth adorned with all its beauty and glory.

Christian education is being carried on on different levels. Rightly envisaged, however, the various phases of Christian education are all of one piece. From the experience of the child, hearing for the first time the story of Jesus and learning to lisp a prayer, up through the elementary, secondary, and higher levels, Christian education should be viewed as a unit. Parental Christian instruction, congregational schools, Christian high schools, church related colleges and universities, Bible institutes, and theological seminaries constitute contributing factors involved in the task of making Christian education a reality.

But more than that. Christian pastors in connection with so-called secular schools, colleges, and universities and Christian teachers in such institutions face the high privilege and the profound obligation to make Christian truths and principles operative in the thinking and living of students. They should recognize this mission because they are Christians.

To be sure teachers in state institutions face certain

limitations as to Christian emphasis because of the principle of the separation of church and state. But there is evidence to indicate that the First Amendment to the Constitution of the United States, prohibiting an "establishment of religion," has been much misunderstood. Separation of church and state does not necessarily mean separation of religion and state.

Our American government is friendly to religion. In the decision of the Supreme Court, in 1952, in the *Zorach* case, which upheld the legality of the released-time plan operating in New York City, the court said: "When the State encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions." And Justice Douglas said: "We are a religious people whose institutions presuppose a Supreme Being." The reality of a friendly attitude of our government to religion is thus definitely affirmed by the Supreme Court.

It is simply not true that we have in this country a complete separation between religion and state.

We put "In God we trust" on our coinage. We require an oath in court rooms and in the installation of public officials. We maintain chaplains in the armed services and in public benevolent institutions. We open political conventions and legislative sessions with prayer. The President appoints special days for thanksgiving to God and for prayer for His divine protection and guidance.

In our public educational institutions there are held Thanksgiving and Christmas programs, and choruses sing religious music. In some states the reading of the

Bible is required in public schools. Baccalaureate services are held as an approved feature in connection with commencement exercises.

We teach public school children to sing:

“Our fathers’ God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom’s holy light;
Protect us by Thy might,
Great God, our King.”

And we also have them sing:

“O thus be it ever when free-men shall stand
Between their loved homes and the war’s desolation;
Blest with vict’ry and peace, may the Heav’n rescued land
Praise the Pow’r that hath made and preserved us a nation!
Then conquer we must, when our cause it is just;
And this be our motto: ‘In God is our trust!’
And the star-spangled banner in triumph shall wave
O’er the land of the free, and the home of the brave.”

In our public schools we teach children, in the Declaration of Independence: “We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.”

It is evident, then, that in our public educational institutions we impart many religious ideas, and there are no serious objections.

Since we already teach many religious truths in our public schools the question naturally arises, why not do a little more along this line, so as to give children

a more adequate background and motivation for civic duties and responsibilities?

Of course, no sectarian religious instruction can be permitted. But surely there can be no valid criticism of a Christian teacher for bringing into the schoolroom a Christian attitude and the influence of a Christian example. And in the light of our traditions, it would seem entirely legitimate to base instruction on commonly accepted and approved religious ideas, such as the existence, character, and providence of a personal God, the dignity and worth of human personality, moral responsibility for conduct, the importance of moral and spiritual values in a secularized world, the desirability of reverence, obedience, kindness, purity, honesty, truthfulness, unselfishness, and other qualities enjoined by the Decalogue.

Such religious ideas would seem to be deeply significant in training for citizenship in a democratic state.

To be sure, these commonly accepted ideas do not constitute a saving religion in the distinctively Christian sense, but they would provide religious motivation for civic duty and responsibility. They would also afford a favorable background for Christian instruction by the churches.

While there are wonderful opportunities in all types of schools and colleges for Christian teachers to make Christian impacts on students, the most favorable environment for Christian emphasis is found in those institutions that are avowedly and definitely committed to a Christian program.

In the present consideration the term Christian

education is used to designate a complete education — an education that comprises both the so-called secular elements and those that are Christian. In fact, the term is used to describe a type of education that is pervaded throughout by the Christian spirit.

Perhaps the best that we can do in defining Christian education is to set forth its objectives in a series of descriptive sentences.

So we say of Christian education:

It would lead students through the halls of classical culture to know the "holiness of beauty," and also conduct them among the hills of Palestine to know the "beauty of holiness."

It would trace the course of human history, and also chart the ways of divine Providence.

It would introduce students to great systems of philosophy, and also acquaint them with divine wisdom.

It would elucidate the processes of the human mind, and also recognize the operations of the divine Spirit.

It would open to students the literature of the nations, and pre-eminently magnify the Book of books and its truths.

It would teach a number of languages, and also show the service of languages in transmitting religious truth.

It would lay bare the mysteries of earth, sky, cells, and structures, and also point to the Architect of the universe and the Giver of Life.

It would clarify the laws of social, economic, and civic action, and also inculcate the principles of Christian understanding and love.

It would cultivate a taste for beautiful music, and also promote its use in the service of God.

It would develop appreciation of form, line, and color, and also recognition of the beauty and meanings of God's handiwork in nature and man.

It would train in the making of ideal earthly homes, and also prepare for the eternal abodes of light.

It would instruct in the principles of physical well-being, and also inspire respect for the body as the temple of the Holy Spirit.

It would acquaint students with the tenets of all religions, and especially promote adherence to the Christian religion and loyalty to Jesus Christ.

It would have students participate freely in the academic community, and also seek to glorify God through all their activities.

Let us consider briefly some implications of these statements.

Classical Culture

Modern civilization owes much to the cultures of the past, especially to those of ancient Greece and Rome.

It is recognized in modern education that no person can be said to have an adequate knowledge of the past without acquaintance with the history of these ancient peoples and states.

Classical literature possesses insights and understanding of human nature that are profound and revealing.

Lynn Harold Hough offers this evaluation in his *Evangelical Humanism*.

"Greek literature is, of course, the very distillation of the Greek spirit. Its reserve, its insights, its sudden blaze of beauty, its chaste, quiet power, its lovely harmonies—all of these capture that delicate bloom which might so easily have vanished from the world without leaving a memory. You know that you are in the world of the Greek spirit before you have read long in the *Iliad*, for even in Homer its assumptions are more significant than its assertions. You feel its quality in the great tragedians of the fifth century. You look upon its waning light in the Greek Anthology.

And so one might go on. The proud confidence, the high restraint, the bright curiosity, the exhaustless beauty of mind—all these are here, and all are bent into the gracious harmony which is the very central passion of Greek life.”³

In many respects the Greek philosophers attained to heights of speculative thought that have made them the teachers of all subsequent ages.

The classical languages have made immense contributions to modern English and to the terminology of practically all branches of learning. Research reveals that about fifty percent of English words in common use are of Latin origin and about ten percent are from the Greek. And of our scientific terminology eighty-five percent are from Latin.

A marked characteristic especially of Greek culture was the appreciation and love of the beautiful. In some respects the art of Greece reached an excellence which has never been surpassed. Sculpture, painting, music, and poetry were assiduously cultivated. Even oratory, history, and prose literature felt the powerful influence of the esthetic ideal. In fact, so general and intense was the love of the beautiful that it took on the color of religious devotion. This conception has sometimes been phrased: the “holiness of beauty.”

Christian education is deeply appreciative of the contributions of ancient Greece and Rome. To be sure, there was a time when a sharp difference of opinion existed as to the value of such cultures as far as Christianity was concerned.

Broadly speaking, the Greek church fathers took a

³ Op. Cit., Pages 78-79. Used by permission.

rather favorable view. Many of them, such as Justin Martyr, Clement, and Origen, were well versed in Greek philosophy and literature. They held that this pagan philosophy was a preparation for Christianity, a sort of "pedagogue to bring the world to Christ." Their view was that philosophy contained much that was of value to Christianity and should be used as far as it was possible. This attitude was supported by expressions such as the following by Plato, which sound like a prophecy of Christ: "We will wait for One, be it a God or a God-inspired man to teach us our religious duties and to take away the darkness from our eyes." Again: "We must lay hold of the best human opinion in order that borne by it as on a raft we may sail over the dangerous sea of life, unless we can find a stronger boat, or some word of God, which will more surely and safely carry us."

A view rather hostile to pagan culture developed later in the West, under the leadership of Latin church fathers, such as Tertullian, Jerome, and Augustine. They held that pagan philosophy and culture were full of errors and immoralities, that the use of them produced nothing but heresies, and that, therefore, Christianity should reject pagan learning altogether.

This hostile attitude generally prevailed through the centuries that followed.

With the advent of the Renaissance and the Protestant Reformation, however, there came about a more friendly and appreciative attitude toward the ancient learning. Interest was revived in the classical Greek and Latin languages, enthusiasm developed for research into ancient manuscripts; and the literature of the ancient

world was recognized as possessing great excellence and as being definitely worthy of study. Since that time the history, languages, literature, philosophy, and art of the ancient Greek and Roman world have, with more or less consistency, been accorded a place in higher liberal education.

Classical culture, however, possessed definite weaknesses. It honestly and frankly recognized limitations in its own mental acumen. Its own producers admitted deficiencies. Thus Aristotle in *The Ethics* writes as follows:

"Now if arguments and theories were able by themselves to make people good, they would, in the words of Theognis, be entitled to receive high and great rewards, and it is with theories that we should have to provide ourselves. But the truth apparently is that, though they are strong enough to encourage and stimulate young men of liberal minds, though they are able to inspire with goodness a character that is naturally noble and sincerely loves the beautiful, they are incapable of converting the mass of men to goodness and beauty of character."

This is another way of saying that Greek philosophy offered light, but was lacking in power to transform theory into practice; ideas into action. This deficiency was supplied by the dynamic inherent in the Hebrew-Christian tradition.

One phase of the genius of Christianity may be summed up in the expression: the "beauty of holiness."

The thought of holiness runs all through the Hebrew and Christian Scriptures.

In the divine instructions for the apparel of the High Priest, in Hebrew worship, was included this prescrip-

tion: "And you shall make a plate of pure gold, and engrave on it, like the engravings of a signet, 'Holy to the Lord.' And you shall fasten it upon a turban by a lace of blue; it shall be on the front of the turban. It shall be upon Aaron's forehead, and Aaron shall take upon himself any guilt incurred in the holy offering which the people of Israel hallow as their holy gifts; it shall always be upon his forehead, that they may be accepted before the Lord." (Exodus 28:36-38.)

In Isaiah's remarkable vision the idea of holiness is strongly in evidence.

"In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly. And one called to another and said: 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory'. And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: 'Woe is me! for I am lost, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the Lord of hosts!'

"Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with the tongs from the altar. And he touched my mouth, and said: Behold this has touched your lips; and your guilt is taken away, and your sin forgiven. And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here am I! send me.' " (Is. 6:1-8.)

Jesus constantly held before His hearers the ideal of holiness. The Sermon on the Mount is replete with the thought, perhaps best summarized in the verse: "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5:48.)

And the Apostle admonishes: "Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." (I Peter 1:15-16.)

Not only the ideal of holiness is set forth, however. Power to make the ideal work is provided. Jesus promised: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8.)

This power was in abundant evidence when the Apostles were summoned before the supreme court of the Jews: "Then Peter, filled with the Holy Spirit, said to them, 'Rulers of the people and elders, if we are being examined today concerning a good deed done to a cripple, by what means this man has been healed, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well. This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.'

"Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common

men, they wondered; and they recognized that they had been with Jesus." (Acts 4:8-13.)

And the Apostle Paul, speaking of reinforcement through Christ, testifies: "I can do all things in him who strengthens me." (Phil. 4:13.)

How then may teachers relate classical culture to Christian faith and life?

Christian teachers of classical culture and ancient history will be generous in their appraisal of the contributions of Greece and Rome to the civilization of the world. They will give credit for an ardent search for truth, much keen thinking, and the accumulation of great stores of knowledge. But they will also point out the deficiencies of this ancient learning and show how Christianity supplies moral and spiritual reinforcement.

In connection with the origin of Christianity such teachers may show that many features of the ancient world prepared the way for the spread of Christianity, such as the loss of faith in pagan gods, emperor worship as a forerunner of monotheism, the breakdown of morals, the unification of the world through Roman arms and laws, an excellent system of roads, and the almost universal use of the Greek language. In such a world it was relatively easy, humanly speaking, for Christianity to be propagated throughout the Empire.

On the other hand it may be pointed out that a series of terrible persecutions failed to stop the onward movement of the Christian faith, a fact that seems to point to the supernatural character of Christianity. In

fact, persecution afforded opportunity for the practice of the Christian virtue of sacrifice.

The Roman development of law and order may be pointed out as forerunner of the foundations of Christian western states with their basic emphasis on "liberty under law."

Acknowledgment may be made of the achievements of Greek art and the cultivation of beauty with which evangelical humanism is in full accord, but emphasis should be put also on the beauty of moral character and purpose which Christianity exalts.

So we summarize:

Christian education would lead students through the halls of classical culture to know the "holiness of beauty," and also conduct them among the hills of Palestine to know the "beauty of holiness."

History

The study of history liberalizes the mind. It portrays the sweep of great movements and tends to free the mind from narrow provincialism and blighting prejudices. It lifts men upon mountain tops which afford wide views of events and make it possible to relate effects to causes.

History broadens one's sympathies. When the student is made aware of the lives, the struggles, the defeats, the victories, the achievements of other peoples, he develops a sense of kinship with mankind. He is less prone to condemn and more likely to condone mistakes which others may have made. His heart beats in unison with those of his fellowmen.

History creates understanding. It deals not only with facts but also with their interpretation. The historian sees meaning in events. They are not isolated and unrelated occurrences but parts of a general pattern. The one is related to the other and all move according to laws inherent in the universe.

History serves to throw light upon present events. It is a well-known fact that history often repeats itself.

When we look at the past and its experiences we can better understand our own times, for human nature remains ever the same.

History is valuable for the guidance it affords for the future. It should save the costs of experimentation. When we see what failures and successes men have had in the past we need not make the same mistakes again, but can be guided by the principles that have brought good results in the past. History affords valuable lessons in mapping future plans and programs.

It is, therefore, an essential part of education to become familiar with the course of human history.

But the study of history is incomplete without taking into account the divine factor in the course of events. The reins of history are in the hands of God. The true philosophy of history centers in God's plan for the world.

We may not always be able to see the hand of God in history, and at times events seem to occur in entire contradiction to any good purpose. But our failure to see and understand does not eliminate the reality of God's governance. Our view depends altogether upon our concept of God and His relation to the world. If we hold a theistic belief we recognize both the transcendence and immanence of God.

We are then saved from the mistakes of Pantheism, which shuts up God "within the world," and of Deism, which shuts God "out of the world." With a theistic view we hold that God not only created the world but continues to govern it through the laws which He Himself has ordained. This means that God has a hand in the historical process and that events work out

eventually in accordance with His will and purpose.

Some implications of the Christian view of history are well expressed by Reinhold Niebuhr in his *Beyond Tragedy*.

"The Christian religion, in its profoundest terms, is a faith in the meaningfulness of existence which is able to defy the chaos of any moment, because the basis of its trust is not in any of the constructs of human genius or any of the achievements of human diligence which arise periodically to imposing heights and tempt men to put their trust in their own virtues and abilities. Christianity believes in a God who created the world and will redeem it; but it knows that the purposes of God may be momentarily and periodically frustrated by human wickedness. It knows the heart of man to 'be deceitful above all things and desperately wicked.' The basis of its trust and hope is, therefore, not in some natural increase of human virtue or some final achievement of human intelligence. Christianity, at its best, is, therefore, not involved in chaos and confusion when the imposing structures of human contrivance fall, as they inevitably do and must. The chaos of the destruction does not tempt it to a sense of ultimate confusion. It knows that 'the world passeth away and the lusts thereof,' and that the self-destruction in which the world's empires become periodically involved is but a proof of the immutability of God's laws and the power of his sovereignty, which men defy at their peril."⁴

Arnold J. Toynbee offers the hypothesis that "civil-

⁴ Reinhold Niebuhr: *Beyond Tragedy*, Pages 113-114. Charles Scribner's Sons, N. Y. 1938. Used by permission.

izations are the handmaids of religion" and epitomizes this rather remarkable view of history as follows: "If religion is a chariot, it looks as if the wheels on which it mounts toward Heaven may be the periodic downfalls of civilizations on Earth. It looks as if the movement of civilization may be cyclic and recurrent, while the movement of religion may be on a single continuous upward line. The continuous upward movement of religion may be served and promoted by the cyclic movement of civilizations round the cycle of birth-death-birth."⁵

That God has directed the course of historical events is abundantly revealed in Scripture. It appears most clearly in the history of Israel. God is shown to have caused the beginnings of the Hebrew people, to have preserved them in Egypt, to have delivered them from slavery in that land, and to have led them through the wilderness wanderings and into the Promised Land. God's hand is in evidence all through the subsequent history of Israel even to our own day.

It is, however, not only in the history of the Hebrews that God's direction appears. In the remarkable dream of Nebuchadnezzar, as interpreted by Daniel, the succession of kingdoms and empires is revealed by the Lord.

"You saw, O king, and behold, a great image. This image, mighty, and of exceeding brightness, stood before you, and its appearance was frightening. The head of this image was of fine gold, its breast and arms of silver, its belly and thighs of bronze, its legs of iron,

⁵ Arnold J. Toynbee: *Christianity and Civilization in The Pendle Hill Reader*, Page 193. Harper and Brothers, N. Y. 1942. Used by permission.

its feet partly of iron, and partly of clay. As you looked, a stone was cut out by no human hand, and it smote the image on its feet of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no trace of them could be found. But the stone that struck the image became a great mountain, and filled the whole earth.

“This was the dream; and now we will tell the king its interpretation. ‘You, O King, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the sons of men the beasts of the field, and the birds of the air making you rule over them all—you are the head of gold. After you shall arise another kingdom inferior to you; and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like iron which crushes, it shall break and crush all these. And as you saw the feet and toes partly of potters’ clay and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw the iron mixed with the miry clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. As you saw the iron mixed with miry clay, so they will mix with one another in marriage, but they shall not hold together, just as iron does not mix with clay. And in the days

of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever; just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be hereafter. The dream is certain, and its interpretation sure.' " (Daniel 2:31-45.)

It is to be noted that this prophecy was remarkably fulfilled, some features of it many centuries later. While there are differences of opinion among scholars, the most generally accepted interpretation of the dream is as follows:

1. Head of gold—the Babylonian Empire.
2. Breasts and arms of silver—the Medo-Persian Empire.
3. Belly and thighs of brass—the Macedonian Empire.
4. Legs of iron and feet of iron and clay—the Roman Empire, with two divisions centering at Rome and Constantinople.
5. The stone—the Kingdom of Christ which shall be a universal and eternal kingdom.

These are the words of Nicholas Berdyaev regarding design in his *The Meaning of History*: "The Book of Daniel represents such a philosophy of history. In it we are made to feel dramatically that mankind is engaged in a process that tends towards a definite goal. Daniel's interpretation of Nebuchadnezzar's dream represents the first attempt in the history of mankind to attribute a design to history—an attempt which was

later to be repeated and developed in the Christian philosophy."⁶

The divine preparation for the coming of Christ is implied in the statement: "When the fulness of the time came, God sent forth his Son." (Gal. 4:4.)

The relationships of Jews and Gentiles in God's plan is revealed in His promise to Abraham: "Now the Lord said to Abram, 'Go from your country, and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you will I curse, and by you all the families of the earth will bless themselves.' " (Gen. 12:1-3.)

Further light on this problem comes from Paul's statement in his Epistle to the Romans: "Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved; as it is written, 'The Deliverer will come from Zion, he will banish ungodliness from Jacob.' " (Romans 11:25-26.)

God's great purpose with mankind is that all men may be saved. This is the central meaning of history.

To quote Berdyaev again: "The Jewish people were the first to have an inkling of a philosophy of history. But it was reserved for the Christian world to establish a real philosophy of history as a particular category of spiritual knowledge and *Weltanschauung*. Christianity

⁶ Nicholas Berdyaev: *The Meaning of History*, Pages 28-29. Geoffrey Bles, Ltd, London, 1936. Used by permission.

blended in itself all the confessions of the world, the hellenic as well as the Jewish, and it alone possessed that peculiar intuition of the 'historical' which was denied to the classical and even perhaps the Jewish worlds. In one of his most interesting and illuminating thoughts Schelling suggested that Christianity is in the highest degree historical and represented a revelation of God in history. The tie between Christianity and history is such as exists in no other world religion. Christianity introduced historical dynamism and the extraordinary force of historical movement, and thus made possible a philosophy of history."⁷

Unfortunately the idea has at times obtained that there exists basically an incompatibility between a historian and a Christian. But it need not be so. Professor E. Harris Harbison, in *Religious Perspectives of College Teaching in History*, points out that "there are qualities and attitudes which are equally admired by Christians and by professional historians."

He mentions five such qualities and attributes: 1) Universality of outlook as over against all provincialism, 2) Method of forming judgments of man and movements—justice tempered with mercy, 3) Realism as to the frailties of human nature, 4) Open-mindedness as to unforeseen possibilities in any human situation, 5) A certain relativism as to the importance of any man or cause in history. Professor Harbison concludes: "There is no inherent and necessary contradiction between being a Christian believer and being a professional historian."⁸

⁷ Op. Cit., Page 33. Used by permission.

⁸ E. Harris Harbison: *Religious Perspectives of College Teaching in History*, Pages 20-24. The Edward W. Hazen Foundation, New Haven, Connecticut.

How then may teachers relate history to Christian thought and life?

Christian teachers of history will make it plain that all that scientific history writing can really do is to describe events and phenomena. They cannot get inside of men's minds or know what takes place there. And they will guard against the idea that when historians have described an event or a phenomenon they have explained it. As soon as historians engage in explanation or interpretation they face the risk of leaving the realm of objectivity and of introducing subjective elements. This is entirely legitimate, but it should be recognized for what it is—philosophizing about the meaning of history.

Christian teachers of history, because they are Christians, will not fail to voice their Christian belief that God has a hand in history, and that the course of history is not the result of blind determinism nor of economic materialism. If God is God at all, His will is embodied in history.

They will point out the fact that historians who approach their task from a Christian viewpoint stand upon a broader basis of interpretation than those who hold a non-Christian attitude. For the Christian historian may make due allowance for all factors that enter into a historical situation—environmental, economic, social, political or whatever they may be—but may also go beyond all human elements to a consideration of divine factors that may be operative. Witness, for instance, the various methods of interpreting the Protestant Reformation.

But Christian teachers of history will deeply respect

the kind of history that is written according to sound scientific canons of historiography, and not try to twist historical situations to conform to preconceived Christian patterns. Facts must be dealt with as facts, and no attempt must be made to pervert them, however noble the motivation may be. The end does not justify the means.

Having given due credit to facts, however, the Christian teacher should feel perfectly free to interpret historical situations in harmony with his personal Christian faith in the light of which history is seen not as hopeless chaos but as possessing some meaning and purpose.

So we summarize:

Christian education would trace the course of human history, and also chart the ways of Divine Providence.

Philosophy

Philosophy means "love of wisdom." Concerning its objectives and methods many differences of opinion obtain.

Philosophy has been called the "Mother of the sciences," for philosophers, imbued with the "love of wisdom," have ever been deeply interested in all developing phases of knowledge.

The special province of philosophy is the obtaining and propagating of a whole view of the universe. It strives to see not only the parts, but also the unity which binds them together.

The values of philosophy are very great.

It serves to unify knowledge. With its principle of unity in the midst of multiplicity, it binds together various forms of knowledge into an organized whole. It affords perspective.

Philosophy discovers relationships among phenomena. Dealing with the principle of effect and cause, it aims at logical sequences. It shows that events are not isolated occurrences but links in a historic chain.

It endeavors to answer the questions of the "why" and the "wherefore" of phenomena.

Philosophy attempts evaluations. It is interested not only in scientifically ascertained facts, but in their values. When a fact is learned, philosophy asks what use can be made of it and how it can be employed to contribute to human welfare. It aims to discover ways and means of reaching ethical objectives.

From ancient times to the modern day great systems of philosophy have been presented to the world. Each one offered something of truth, stressed a certain emphasis, but none of them has gained general acceptance. Hence down through history one system after the other has been displaced by a later one. All possessed but partial insights into truth and reality.

Christianity has by some been called a philosophy. Although Christianity is not primarily a system of philosophy, it does answer many of the questions posed by philosophy.

One of the quests of philosophy is for ultimate reality. The psalmist of old gave the answer in a great affirmation:

"Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth,
or ever hadst formed the earth and the world,
from everlasting to everlasting thou art God." (Ps. 90:1-2.)

Philosophy is interested in the question as to the existence and nature of God. Christian education recognizes whatever validity the theistic arguments possess. The ontological, cosmological, teleological, moral, and other philosophical approaches to the God idea are given due consideration.

But by far the clearest and most positive knowledge of God comes to us through revelation in the person of Jesus Christ. He has declared the Father, so that if we wish to know what God is like we may look at Jesus.

He Himself said to His disciples: "If you had known me, you would have known my Father also; henceforth you know him and have seen him." "Philip said to him, 'Lord, show us the Father, and we shall be satisfied.' Jesus said to him, 'Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves.' " (John 14:7-11.)

And the Apostle Paul writes: "It is God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." (2 Cor. 4:6.)

When God is known, the ground of the universe has been found. Back of all phenomena is the Great God. And it is only when He is found and acknowledged that systems of philosophy are founded upon ultimate truth.

The philosophical urge for unity is met by the Christian concept of a monotheistic God who constitutes the unifying principle of the universe. "Hear, O Israel: the Lord our God is one Lord." (Deut. 6:4.)

Philosophy asks the questions, "Where did we come from? Why are we here? Whither are we bound?"

The question of origin is answered by Christianity in the exalted declaration: "In the beginning God created the heavens and the earth." (Gen. 1:1.) "So God created man in his own image, in the image of God he created him; male and female he created them." (Gen. 1:27.)

The question of purpose in living is answered by Jesus when He speaks of Himself as Shepherd: "I came that they might have life, and have it abundantly." (John 10:10.)

And the question of destiny is illuminated by such Scriptural statements as these: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." (John 3:16.)

"Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

'Death is swallowed up in victory.'

'O death, where is thy victory?

O death, where is thy sting?"

"The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ." (I Cor. 15:51-57.)

Philosophy asks, "What is right? What is wrong?"

Christianity answers by the divine injunctions and prohibitions of the Decalogue and of other portions of Scripture which provide a moral code for individuals and form the foundation of civilized governments.

How then may teachers relate philosophy to Christian faith and life?

Christian teachers of philosophy will in the first place be profoundly sympathetic to religious values and deeply concerned about promoting them.

In dealing with the basic problems of philosophy their minds will be open to the light that comes from God's revelation of Himself and of His relations to the world. They will recognize duality in our sources of knowledge—that which comes through natural human reason and that which comes through the supernatural agency of the Holy Spirit.

While avoiding all forms of superstition, Christian teachers will give due recognition to the reality of spiritual phenomena as constituting an order of objective facts as valid as those encountered in the natural sciences.

They will respect all genuine experiences which the Christian faith brings with it, and the convictions and viewpoints which a devout fellowship with God produces. They will not a priori reject supra-sensory impressions but recognize that divine forces may enter into the life of personalities attuned to God.

So we summarize:

Christian education would introduce students to great systems of philosophy, and also acquaint them with divine wisdom.

Psychology

“What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!” (Shakespeare.)

The human body is wonderful, but the mind has always been regarded with greatest admiration and wonder. Its achievements in all areas of human endeavor are truly amazing.

Knowledge of mental life and activity is exceedingly important in many lines of work. Understanding of how the mind works is a prerequisite for success in such fields as law, medicine, the ministry, journalism, social service, personnel work, and teaching. The science and art of pedagogy are perhaps most dependent on such knowledge. The imparting and assimilating of information and ideas are based throughout upon the laws of intellectual life. Theoretical and practical knowledge of these laws is constantly called into action. The study of psychology has, therefore, come to have an enlarging and honored place in schools and colleges.

Christian education holds a high view of the human mind. In fact, Christianity teaches that man was created in the image of God. To be sure, this image has been marred by sin, but man is still man, with powers and potentialities that mark him off from the brute creation.

The psalmist has given us an illuminating description of man, his nature, and prerogatives:

"When I look at thy heavens, the work of thy fingers,
the moon and the stars which thou hast established;
what is man that thou art mindful of him,
and the son of man that thou dost care for him?
Yet thou hast made him little less than God,
and dost crown him with glory and honor.
Thou hast given him dominion over the works of thy hands;
thou hast put all things under his feet,
all sheep and oxen,
and also the beasts of the field,
the birds of the air, and the fish of the sea,
whatsoever passes along the paths of the seas." (Ps. 8:3-8.)

Christian education recognizes the value of psychological knowledge. Sometimes it has been asserted that in the religious field men are dependent for their development upon the operations of the Holy Spirit and that He works in unaccountable ways. Truly it is not within the province of man to understand and chart the ways of the Supernatural. "God moves in a mysterious way His wonders to perform." But it is nevertheless true that in religious impression the Holy Spirit normally works through the laws and principles of the human mind. The getting and holding of attention, the activating of the will through thought and emotion, and transformation of ideas into conduct and character are all ways in which the Holy Spirit accomplishes His purposes. We do not rule out the Super-

natural dynamic. We allow it its full scope. But the ways of spiritual impression are far better understood by the man trained in theory and art of psychology than by the person ignorant in this field.

To whatever degree we advance in spiritual understanding by the processes of the natural mind, we come, however, to a point where our insight into spiritual things reaches its limits. From then on we are dependent upon the illumination of the Holy Spirit, as the apostle Paul so trenchantly points out: "When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God.

"Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

'What no eye has seen, nor ear heard,
nor the heart of man conceived,
what God has prepared for those who love him,'

God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For

what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

"The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual man judges all things, but is himself to be judged by no one. 'For who has known the mind of the Lord so as to instruct him?' But we have the mind of Christ." (I Cor. 2.)

How then may teachers relate psychology to Christian faith and life?

Christian teachers will not fail to recognize that the human mind is a product of God's creative power and that in the final analysis it is meant to glorify its Maker.

They will therefore look upon the operations of the human mind with reverence and regard it as a divine mission to seek to learn as much as possible about its processes and impart such knowledge to students.

Christian teachers will be eager to give due credit to psychology for the light that it throws upon the operations of the human mind, but will also point out its limitations in the spiritual realm. No merely behavioristic psychology can account for the sovereignty of the human soul in its self-determining activity and in its decisions. The soul seems to surmount its

physical abode in its ability to direct its own course.

While due recognition is given to natural stimuli, the Christian teacher will allow for the supernatural agency of the Holy Spirit in its processes of illumination and guidance and in its reinforcement of the human will. He will recognize that man is a co-worker with God in his intellectual life and attainments.

So we summarize:

Christian education would elucidate the processes of the human mind, and also recognize the operations of the divine Spirit.

Literature

In his illuminating book, *What Can Literature Do For Me?*, C. Alphonso Smith points out the following values of literature:

It can give you an outlet, it can keep before you the vision of the ideal, it can give you a better knowledge of human nature, it can restore the past to you, it can show you the glory of the commonplace, it can give you the mastery of your own language. To these values might be added the service of literature in providing sheer enjoyment.

When we speak of literature we should be thinking not only of the books produced by our own nation and people but also of the literary products of the whole world, in the original or in translation.

A little reflection will lead to the conclusion that literature looms large in the cultural possessions and interests of civilized peoples.

"Golden volumes! richest treasures!
Objects of delicious pleasures!
You my eyes rejoicing please,
You my hands in rapture seize!

Brilliant wits and musing sages,
Lights who beamed through many ages!
Left to your conscious leaves their story,
And dared to trust you with their glory;
And now their hope of fame achieved,
Dear volumes! you have not deceived!"

—I. DISRAELI

It is natural that the study of literature should be given an important place in education, as indeed has been the case in most institutions of learning. Since literature possesses many values for the enrichment of life, it follows that it should be adequately utilized in the processes of preparing for life.

"There studious let me sit,
And hold high converse with the mighty dead;
Sages of ancient time, as gods revered,
As gods beneficent, who blessed mankind
With arts, with arms, and humanized a world."

—J. THOMSON

Christian education is extremely appreciative of the literary phases of man's life. It recognizes the fact that good literature constitutes a true expression of man's interests and activities and that it contributes infinitely much to the abundance of life. In Christian schools, therefore, much attention is given to all forms of significant literature.

There is one book, however, that Christian education exalts above all others. It is the Bible, the recognized "Book of books."

Men of high culture and education have exhausted the resources of language in expressing their admiration for the Holy Book.

In the autumn of 1832 Sir Walter Scott, whose literary fame was world-wide, was lying upon his death-

bed at Abbotsford. As a partial relief to his sufferings he requested his son-in-law to read to him.

"What book shall I read?" asked Mr. Lockhart.

"Why do you ask that question?" replied Sir Walter.

"There is but one Book; bring me the Bible."

Here are some more evaluations of the Bible by men of note.

SAMUEL TAYLOR COLERIDGE: "For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law; in short, with moral and intellectual cultivation; always supporting, and often leading the way. Good and holy men, and the best and wisest of mankind, the kingly spirits of history have borne witness to its influences and have declared it to be beyond compare the most perfect instrument of humanity."

DANIEL WEBSTER: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

"I have read it through many times; I now make a practice of going through it once a year. It is a book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule for conduct."

JEAN JACQUES ROUSSEAU: "Peruse the books of philosophers, with all their pomp and diction: how meager, how contemptible are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration."

JOHN QUINCY ADAMS: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, 'Search the Scriptures.' The earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society."

ANDREW JACKSON: "It is the rock on which our Republic rests."

WILLIAM MCKINLEY: "The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a Nation."

THEODORE ROOSEVELT: "Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

WOODROW WILSON: "A man has deprived himself of the best there is in the world who has deprived himself of this [a knowledge of the Bible]. There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God. It is very difficult indeed for a man, or for a boy, who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life."

The above statements touch upon the significance of the Bible mainly in its civic and political influence. To

the Christian it is of course even more important as a source of spiritual truth leading men into right relations with God and with one another and opening the way to eternal life. From whatever angle we approach the Bible the exploration of its contents offers an intriguing prospect.

Teachers of literature cannot go very far without encountering the necessity of knowledge of the Bible. At least English and American literature is replete with references and allusions to Bible ideas. As Hoxie N. Fairchild puts it in *Religious Perspectives of College Teaching in English Literature*: "The teacher can hardly get through a single class period without being reminded how deeply English literature is saturated in the language and thought of the Scriptures and in theological ideas, ecclesiastical history, liturgical imagery, the lives and opinions of religious leaders, the technical terminology and *realia* of religious thinking and living."⁹

Knowledge of the Bible cannot always be taken for granted. Many students and teachers are densely ignorant of its contents. Therefore, if in some institutions the Bible cannot be dealt with as a book of religion, it should at least be studied as literature.

How then may teachers relate literature to Christian faith and life?

Christian teachers of literature, who are at home in the Scriptures, possess distinct advantages in teaching and interpretation. They are able to impart to students the information necessary to understand the Biblical ideas met with and to get the author's meanings.

⁹ Hoxie N. Fairchild: *Religious Perspectives of College Teaching in English Literature*, Page 8. The Edward W. Hazen Foundation, New Haven, Connecticut.

But the Christian teacher's role in literature is not limited to setting forth intellectual truths. He should also be free to reveal his personal Christian attitude and to express his opinions. This is not only legitimate but an educational asset. To quote Dr. Fairchild again: "No teacher can keep his mind, his words, and his voice so colorless as to conceal from an intelligent student his most deeply cherished opinions. Even if complete intellectual neutrality were possible it would be pedagogically disastrous. No teaching is surer to win the deserved contempt of the class than that of the instructor who pretends to have no opinions. Students like and respect the teacher who sets forth his own ideas freely and frankly, not in order to force them upon the class but in order to encourage them to form ideas of their own."¹⁰

The Christian teacher possesses admirable opportunities to help students to form a wholesome philosophy of life and to build a character that can stand the stress and strain of modern life.

In dealing with character development, motivating ideals, guiding principles, and perplexing problems the teacher of literature may point out the contributions that can be made by a personal Christian faith.

In the case of life failures met with in literature Christian teachers may show how different the results would have been if the Christian dynamic had been permitted to function.

Christian teachers of literature may open up vistas of moral and spiritual achievement possible to Bible-guided personalities.

¹⁰ Op. Cit., Page 16.

So we summarize:

Christian education would open to students the literature of the nations, and pre-eminently magnify the Book of books and its truths.

Languages

Language is a wonderful art. It is a truly amazing human achievement. Elementally it is a means by which ideas are transmitted by symbols through the speaking apparatus of one person and received through the hearing equipment of another.

Not only can simple sensory ideas be thus conveyed, but the most abstruse thoughts of the greatest of philosophers.

A child learns very early to lisp his love for mother, and all through life he continues to express by symbols his thoughts, emotions, and decisions. One's whole conscious life is thus very closely tied up with the use of language.

From time immemorial students of linguistics have devoted themselves to considerations of the origin, development, history, and modifications of language. Entire libraries of books have been written embodying the results of research and investigation along these lines. Philology has long been recognized as a worthy field of endeavor.

To learn a new language is to have a whole new

world opened up to the students. One learns not only a multitude of new symbols but is introduced to many new idioms and images. For every language is unique in its modes of expression. Language is colored by geography, history, traditions, and patterns of life. Words convey cultural meanings. Every new venture in the field of languages constitutes an intriguing and rewarding venture.

The study of languages, whether one's own native tongue or the speech of others, is a legitimate function of education. It broadens one's outlook, it enriches one's intellectual life, it enlarges one's ability of self-expression, and deepens one's sense of fellowship with mankind; it dignifies human relationships.

Christian education is deeply interested in languages in relation to the kingdom of God.

According to the story of the tower of Babel God had a deep purpose in bringing about a diversity of languages. This is the record: "Now the whole earth had one language and few words. And as men migrated in the east, they found a plain in the land of Shinar and settled there. And they said to one another, 'Come, let us make bricks, and burn them thoroughly.' And they had brick for stone, and bitumen for mortar. Then they said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth.' And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, 'Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing

that they propose to do will be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech.' So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel; because there the Lord confused the language of all the earth: and from there the Lord scattered them abroad over the face of all the earth." (Genesis 11:1-9.)

Another act in the drama of God's relation to linguistics took place on the day of Pentecost. Luke describes the event as follows: "When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the part of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God!" (Acts 2:1-11.)

This gift of tongues constitutes, in a sense, a prophecy of the marvelous work of Bible translation by which the Bible or parts of it have been made to speak in more than a thousand tongues.

In many instances the translators have served as the forerunners of a literary culture in the language in question by reducing it to writing and formulating the grammar of the language.

In other instances a version of the Bible has set a pattern of literary form and excellence, as in the case of the Septuagint, the Vulgate, Luther's translation into German, and the authorized King James Version in English.

The learning of a new language is an essential element of the equipment for work in most missionary fields. It is universally recognized that knowledge of their language constitutes a distinct advantage in working with the nationals of any country.

As to the languages in which the books of the Bible were originally written, it seems as if there was a providential hand in the ordering of affairs. Hebrew was admirably adapted to the expression of the exactness of Old Testament Law, the beauty of the Psalms, and the visions of the prophets.

And as to the New Testament the highly inflected, precise, and beautiful Greek language formed the earthly mold of the heavenly Gospels, the stirring Acts, the inspired Epistles, and the image-full Apocalypse.

In other respects, too, language has served the purposes of the kingdom of God. While there is much overlapping, Latin has given form to liturgy and to ecclesiastical law, German and cognate languages have admirably served the purposes of theology, while

English has clothed the thinking of Ethics and practical Christianity. Other languages will no doubt offer significant contributions in the future.

How then may teachers relate languages to Christian faith and life?

Christian teachers will be eager to honor God for the gift of speech with which He has endowed man.

They will deprecate the use of language, oral or written, in profanation of holy things and stimulate its use in the glorification of God and His kingdom.

They will teach students to respect all languages and the people who use them.

They will promote gratitude for each new insight into the meaning of symbols whether in one's own or other languages.

They will rejoice with all people of the Kingdom in the expanding use of languages in the extension of Christ's rule among men.

So we summarize:

Christian education would teach a number of languages, and would also show the service of languages in transmitting religious truth.

Natural Sciences

It is trite to say that we are living in a scientific age. But many people are not adequately aware of the extent to which our everyday lives and activities are influenced by scientific developments.

By means of scalpels, test-tubes, and microscopes the secrets of cells and structures have been laid bare.

By means of mathematical formulas, spades, and telescopes the wonders of the earth and sky have been revealed.

The domains of darkness and superstition have receded step by step as the light of discovery and research has been permitted to play upon the world. The unknown has given way to the known, and men are gaining increased mastery over nature.

Homes, business, industry, transportation, communication, entertainment, and every phase of modern life have been greatly modified by the contributions of science.

Education, to be at all complete, must include in its curricula on all levels the subject matter of the various branches of science. Christian education, too, must do so.

Sometimes it has occurred that a conflict has arisen between Christianity and science. At times this conflict has been due to improper interpretations and implications of the teachings of the Bible, the basic document of Christianity. At other times the Church has been at fault in its slowness or unwillingness to accept new scientific truths.

Science, too, has at times caused conflicts by claiming finality for unproved hypotheses or by displaying hostility to the teachings of the Bible.

In the very nature of the case perhaps a certain amount of conflict between science and the Bible is inevitable. That may seem a strange statement to make, but let us see.

We Christians believe that God has spoken to the world through two books: the book of His work, which is nature, and the book of His Word, which is the Bible. Consequently, we believe that both of these books are true and that they are in the most beautiful harmony.

But the trouble with us human beings is that our knowledge and understanding of these books is partial and incomplete. Certainly many of our ideas in the two realms are in perfect harmony, but to assert that there is no conflict between our scientific ideas and Bible ideas is equivalent to asserting that all of our ideas in the two realms are altogether and ultimately true.

This assumption, that all the ideas we possess are altogether and ultimately true, it is impossible to maintain. Certainly in the study of nature past history demonstrates that over and over again many scientific

explanations have been changed to include new knowledge. Even many ideas that were held to be final by practically universal consent have been subsequently discarded as inadequate. Is it reasonable then to assume that all scientific ideas held today are altogether and ultimately true? First-rate scientists themselves are the last people to make such claims. In fact, many scientists contend that we cannot be sure that any of our present scientific ideas are altogether true. Leading scientists, therefore, hesitate to speak of the "assured results" or the "proved theories" of science as confidently as they once did. Instead they warn against dogmatism in science.

Does this mean that science is to be discredited? By no means. Science makes large use of the hypothesis, which may be defined as "A tentative theory or supposition provisionally adopted to explain certain facts, and to guide in the investigation of others."

If the hypothesis is useful in the above respects, it is a valuable hypothesis and serves to stimulate scientific progress even if it should ultimately prove to be a wrong idea or only partially true. In fact, we may say that scientists are not so much concerned with the ultimate truth of the hypothesis itself as with its serviceableness as a tool in scientific investigations. Many hypotheses have proved immensely stimulating in advancing scientific research and in increasing scientific knowledge even though they have ultimately been discarded in the light of fuller knowledge.

Scientists should therefore not be held up to scorn because they for a time have held to a hypothesis which

they later have found necessary to abandon or modify. In the meantime they may have made large progress. The new hypothesis usually represents an advance over the old.

The mischief is, of course, that many second rate scientists speak of certain hypotheses and theories as if they were ultimately and eternally established as true and as if there could not possibly be any doubt in regard to them any more. Such scientists are real trouble makers, and not least for science itself.

So far in our discussion attention has been directed to the incompleteness of knowledge and the consequent tentative character of many hypotheses in the field of science. How is it with our knowledge of the Bible? Are we sure that all the ideas which we today say the Bible teaches are altogether true? Here, too, history should make us cautious. There was a time when it was held that the Bible teaches that the earth is flat, and anyone who believed or taught otherwise was branded as a heretic.

Does this mean that we cannot be sure and definite about our Christian faith? By no means. In his explanation of the Catechism, Pontoppidan makes a wondrously wise statement that is pertinent in this connection. He says, in free translation: "In all the matters necessary to know for salvation the Bible is clear enough for him who rightly uses it, whether he be a layman or a scholar." The great Bible truths such as those about God, creation, sin, redemption through Christ, grace, and our eternal destiny, we may hold to with abounding confidence as being the clear revelations of God, transcending the limitations of the human mind in its

feeble search for truth. But in regard to some of the non-essential questions in dispute, duly recognizing the fact that "now we see through a glass darkly" and that we "know in part," it is becoming of us to speak guardedly. Christians have nothing to lose, but much to gain by such an attitude of modesty. The most profound Bible scholars have been the most ready to admit their limitations in the field of Bible knowledge.

Now then, let us get back to our original question about the conflict between science and the Bible.

We may ask: On account of our admittedly partial knowledge and limited insight, both in regard to nature and the Bible, is it at all surprising if there is conflict between our present ideas in these two realms?

If some of our present ideas are erroneous—an assumption which is altogether reasonable, as we have seen—there is bound to be conflict. To insist that there should be complete harmony, would be to require all our present ideas in both spheres to be altogether true and correct. Such a requirement it is impossible to meet when we take into account the often fumbling efforts of our darkened understanding in its search for truth. Why not recognize as a fact what is a fact, namely that our present knowledge and insight are partial, and possibly erroneous, in some cases?

Why then be so greatly concerned about harmonizing our present partial, and perhaps faulty, ideas of nature and the Bible? If we do the job after a fashion today, we shall have to do it over again tomorrow, when new elements are introduced into the equation.

What attitude, then, shall we take to this whole question?

Let scientists proceed on their way, learning everything they possibly can from the book of nature. Let them gather data, analyze, and compare facts, advance hypotheses, and proceed to verification and generalization, all in the spirit of those great noblemen of science whose attitude is well expressed by one who said, "I bow before the mystery concealed in a bit of living protoplasm." Let the church bestow its sincere blessings upon the true scientists who launch out upon an unbiased search for truth. None are more hostile to error or more eager for the light than they. History shows that science provides correctives for its own errors.

Let us rest assured that no harm can possibly come to God's other Book, the Bible, from real truth discovered in the book of nature. When a scientific hypothesis is advanced, however, that contradicts the Bible, as at present understood, Christians have not only the right but also the obligation to insist that such hypothesis shall not be paraded as fact so long as there are grave differences of opinion among scientists themselves as to the truth of the hypothesis. Vast harm to the faith of young people has often been done by presenting as scientific finalities hypotheses that later have been abandoned. The way in which certain phases of the evolutionary hypothesis have been handled is an illustration in point.

If a certain hypothesis that seems to contradict the Bible is finally found to be unquestionably true, the conflict may possibly be removed, as has happened in the past, by a readjustment of current ideas about what the Bible teaches. At any rate, in the mind of God we know there is perfect harmony.

In the meantime let scientific investigators be modest in what they claim for their hypotheses.

Let students of the Bible, too, proceed to learn everything they possibly can from and about that Book. With prayer for the guidance of the Holy Spirit, without which the revelations of God are incapable of being understood, let Bible students make use of every instrumentality for discovering its true meanings, such as language study, archaeology, history, both sacred and secular, exegesis, and correct principles of interpretation. The more perfectly we know the Bible, the more beautifully and harmoniously God's great thoughts stand revealed.

Summing it all up, we may put it this way: The reason we have difficulties is not that we know so much, but that we know so little. Let us be eager, therefore, for more light from whatever source it may come. And let us take assurance from this consideration that while we may not here be able to put together completely the great puzzle picture of the universe, we shall some day, in God's own time, see all things clearly and in the most beautiful harmony, when we shall see Him "face to face."

How then may teachers relate natural sciences to Christian faith and life?

In dealing with the natural sciences teachers will be careful to point out that science strictly speaking deals with secondary not final causes, with descriptions rather than explanations of phenomena. To be sure, the scientist may assume the role of philosopher, offering theories to account for phenomena, but he should make

it clear when he is dealing with verifiable facts and when he is engaging in speculation.

Christian teachers of science may, however, feel perfectly free to express their belief in a personal God as Creator, Preserver, and Governor of the universe and offer reasons for such faith. They cannot give intellectual proofs of their faith that are absolutely convincing to all minds, but they can offer their belief in the existence and activity of an infinite spiritual Being as a reasonable ultimate explanation of the universe. No better explanation has ever been given of the origin of matter, energy, and life, and the way in which these factors behave in nature.

While dealing with natural things, Christian teachers of the sciences may point to moral and spiritual values in which they believe, even if these cannot be measured and weighed in laboratories. Events of recent history would seem to indicate that we have supreme need of moral and spiritual considerations to supplement our tremendous advances in technology. We need a governor on our scientific engine.

So we summarize:

Christian education would lay bare the mysteries of earth, sky, cells, and structures, and also point to the Architect of the universe and the Giver of life.

Social Studies

Man is a social being. He sustains a relationship to a number of social units.

As a member of a family he possesses privileges and obligations as parent, child, brother, or sister.

In relation to the school unit he functions in the role of teacher, pupil, or supporter.

If a member of a church, he serves as pastor, member, or officer.

Through his occupation he functions as employer, employee, or operator of his own business.

As a member of the community he appears as a leader or as a follower.

As a citizen he is a voter or an office holder.

As a participant in the world community he becomes a unit in international life and shares in its responsibilities.

These relationships are all governed and controlled by basic principles. There are social, economic, and civic laws according to which society functions—or should function. Ignorance of these principles and laws often results in maladjustments, injustices, and conflicts.

It is therefore a proper objective of education to familiarize students with these areas of life and the prerequisites for their healthy functioning, so that men may live together in peace, happiness, and prosperity.

Education in the social sciences has been given large emphasis by the development of universal education as a necessity for citizenship in a democracy. The conviction has been growing among statesmen that a democratic form of government can be successful only if the rank and file of the people possess at least a measure of intelligence. And since the social studies sustain a direct bearing upon the problems of living together, it is natural that these areas of study should be given a prominent place in education for citizenship.

Christian education is deeply concerned about social studies.

Christianity stresses the worth and dignity of the individual, a basic premise of democracy. Jesus said: "What will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?" (Matt. 16:26.)

Martin Luther voices the same idea in his treatise on *Christian Liberty*.

"Nor are we only kings and the freest of all men, but also priests forever, a dignity far higher than kingship, because by that priesthood we are worthy to appear before God, to pray for others, and to teach one another mutually the things which are of God. For these are the duties of priests, and they cannot possibly be permitted to any unbeliever. Christ has obtained for us this favor, if we believe in Him, that, just as we are His brethren, and co-heirs and fellow-kings with

Him, so we should be also fellow-priests with Him, and venture with confidence, through the spirit of faith, to come into the presence of God, and cry, 'Abba Father!' and to pray for one another, and to do all things which we see done and figured in the visible and corporeal office of priesthood."

It is a mark of Christian education that it recognizes a divine element in human relationships. This element appears both as an ideal and as a dynamic.

There is a standard of human conduct set forth in the decalogue—"Honor thy father and thy mother; Thou shalt not kill, commit adultery, steal, lie, or covet." Here are divine laws that cover the entire gamut of social, economic, and civic action.

In His Sermon on the Mount Jesus interprets the social significance of His gospel in illuminating fashion. "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire. So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly, I say to you, you will never get out till you have paid the last penny.

"You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.

"It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery." (Matt. 5:21-32.)

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you.

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what

reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect." (Matt. 5:38-48.)

One instinctively feels that if these injunctions were observed, human relationships would be ordered in an ideal fashion. Filial piety, kindness, purity, honesty, truthfulness, and unselfishness constitute the warp and woof of a stable society. If these principles were operative, the problems of society would be resolved. Deceit, abuse of public trust, juvenile delinquency and crime, immorality, divorce, murder, conflict between capital and labor, wars and bloodshed would disappear.

Not only does Christianity offer ideals for social action, but it also supplies an effective dynamic—the principle of love. "Thou shalt love thy neighbor as thyself."

Christianity is interested not merely in the salvation of the individual but is deeply motivated in its social emphasis by love for the group. To quote Luther again: "Lastly, we will speak also of those works which he performs toward his neighbor. For man does not live for himself alone in this mortal body, in order to work on its account, but also for all men on earth; nay, he lives only for others and not for himself. For it is to this end that he brings his own body into subjection, that he may be able to serve others more sincerely and more freely; as Paul says: 'None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord' (Rom. xiv. 7, 8). Thus it is impossi-

ble that he should take his ease in this life, and not work for the good of his neighbors; since he must needs speak, act, and converse among men; just as Christ was made in the likeness of men, and found in fashion as a man, and had His conversation among men."

If the heart of a human being is filled with love for fellowmen, a condition is present which makes it possible to regard the interests and welfare of other people, to understand and forgive, to avoid misunderstandings and conflicts, and to promote good will and peaceful relationships. Love makes it possible to transform ideals into actualities.

How the dynamic of love works as a social force is well set forth by the Apostle Paul. "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly, never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, 'if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head.' Do not be

overcome by evil, but overcome evil with good." (Rom. 12:9-21.)

How then may teachers relate social sciences to Christian faith and life?

Christian teachers of the social sciences will make it plain that measures for amelioration of bad human conditions must be undergirded by Christian principles and motivation.

They will emphasize the truth that each one of us is "our brother's keeper," and that this principle constitutes the best approach to the solution of problems of race, the underprivileged, and the oppressed.

They will stress the applicability of the "golden rule" in achieving fairness and justice in social, economic, and civic relationships.

They will show the value of the idea "Come let us reason together" and its pertinence to employer-employee relations.

They will point out that all men are precious in the sight of God and that this truth underlies the idea of human brotherhood and co-operative living.

In general, Christian teachers will present the social sciences as instruments for achieving intelligence about human affairs and the fitting of Christian truths to human needs.

So we summarize:

Christian education would clarify the laws of social, economic, and civic action, and also inculcate the principles of understanding and love.

Music

Music takes many forms.

“There’s music in the sighing of a reed;
 There’s music in the gushing of a rill;
 There’s music in all things, if men had ears:
 Their earth is but an echo of the spheres.”

—LORD BYRON

Music has always been associated with nature. Long years ago Jehovah spoke to Job of the time of creation, “When the morning stars sang together, and all the sons of God shouted for joy.”

Man produces many forms of music by means of voice and instruments.

Great soloists have thrilled audience after audience with their inspired singing.

Mighty choruses have stirred vast throngs with their triumphant “Hallelujahs.”

On an endless variety of instruments players have produced sweet tones and enchanting melodies.

Great orchestras have lifted men into touch with the sublime.

It is not strange then that music has been given a place in the field of education.

One phase of this education devotes itself to training in performance. The ability to sing or to play an instrument is recognized as a significant enrichment of life and a legitimate objective of education.

A more general purpose of music education is the development of appreciation—the ability to understand and to have a taste for good music. It is impossible to overestimate the value of this ability as a factor in making life rich and full.

The prevalence of music by radio and records today constitutes both a means and a cause of music appreciation.

In Christian education it is recognized that God has given the ability both to produce and to appreciate music.

“God is its author, and not man; he laid
The key-note of all harmonies; he planned
All perfect combinations, and he made
Us so that we could hear and understand.”

—J. G. C. BRAINARD

Besides giving enjoyment and relaxation, music may serve as an excellent means of worshipping and praising God.

The psalmist of old offered this injunction:

“Oh sing to the Lord a new song;
sing to the Lord, all the earth!
Sing to the Lord, bless his name;
tell of his salvation from day to day.
Declare his glory among the nations,
his marvellous works among all the people.”

(Ps. 96:1-3.)

The voice and every type of instrument may be employed in the praising of God:

"Praise the Lord!
Praise God in his sanctuary;
praise him in his mighty firmament!
Praise him for his mighty deeds;
praise him according to his exceeding greatness!
Praise him with trumpet sound:
praise him with lute and harp!
Praise him with timbrel and dance;
praise him with strings and pipe!
Praise him with sounding cymbals;
praise him with high sounding cymbals!
Let everything that breathes praise the Lord!
Praise the Lord!" (Ps. 150.)

Much of the music of Western Civilization is religious music and it is relatively easy to use this type of music in the interest of Christian culture. But even much of secular music may contribute to the furtherance of Christian ideals. In his *Religious Perspectives of College Teaching in Music* Professor Joseph S. Daltry says: "The religious significance of music derives from the fact that, like other arts, it has the power to cleanse and elevate. He who is already a believer often uses music as an aid in making the difficult transition from worldly to spiritual thought and mood. He who is not a believer may in course of time become one because music produces in him a mood of combined humility and exaltation in which it seems impossible to do anything mean, dirty, deceitful, or cruel. While he is in that mood, belief in the spiritual life seems inescapable. It is this power which has led to the close connection between music and worship."¹¹

¹¹ Joseph S. Daltry: *Religious Perspectives of College Teaching in Music*, Page 26.
The Edward W. Hazen Foundation, New Haven, Connecticut.

How then may teachers relate music to Christian faith and life?

Christian teachers of music will gladly recognize the value of that art in lifting men, women, and children to higher levels of thinking and living.

They will stress the elements of sacred music which may further the practice of prayer, praise, and meditation in the Christian's life.

They will point out, in the lives of musical personalities, the traits of devoutness, humility, and consecration which have made it possible for them to produce great music.

They will emphasize the industry, perseverance, and personal Christian faith necessary to appreciate or interpret that high class of music which serves to ennoble and purify the minds and hearts of men.

As an element in Christian education in music attention may be called to the importance of training children and young people in the music of the church. There exists often a lamentable lack of appreciation of the grand hymns of the church and of their contribution to the growth and deepening of spiritual life. A very great service can be rendered by acquainting students with the music and words of the hymns and songs which through the ages have inspired Christians and have given them vision, insight, and courage for triumphant living.

So we summarize:

Christian education would cultivate a taste for beautiful music, and also promote its use in the service of God.

Art

Man is able to make many beautiful things.

With paint and brush he pictures an attractive landscape, a glowing sunset, or the charming face of a young girl.

With chisel he fashions an abiding inscription, the beauty of the human form, or the strength of a prancing horse.

With various materials he builds a lowly cottage, a stately cathedral, or a towering skyscraper.

With clay and wheel he produces a useful bowl, a graceful pitcher, or a dainty vase.

With needle and loom he creates an attractive garment, a colorful rug, or a beautiful tapestry.

With chisel and knife he carves a serving tray, a peasant form, or a supporting beam.

In addition to serving the interests of beauty, art is significant as a conveyer of meanings. Thought is important in design. Back of every artistic object is an idea. So it may be said that an artistic representation conveys an intellectual or a spiritual message.

Allen Tucker says that "design is universal speech."

And expanding this conception, he adds: "When I say that both the essentials and the design must be significant I mean significant of ideas, because the business of an artist is to convey ideas. . . These ideas are apprehended through the eye, painted directly and understood by the onlooker directly through his eye."

Speaking of the significance of space in painting Tucker says: "Until you have felt that apparently infinite extension of a French Gothic nave, while your physical being expands as though a new and wide world were opening about you, while your spirit grows in you and you feel enlarged into something finer and more able than you thought was possible, you don't know what space means."

Emphasizing the thought life of the artist, he expresses himself thus: "The affair of the painter is to exercise and develop his creative imagination. The country depends on him. He must develop and express his ideas, his visual ideas in terms of design. He must see—see visions, for where there is no vision the people perish."¹²

Two things education should do for the student. It should strive to develop skill in producing some form of art, and train in appreciation of all art.

Not every person can become an artist, but the ability to make something beautiful greatly enriches life, whether pursued as a hobby or as a vocation. Education should seek to release the creative propensities in the student.

Nearly everyone is capable of being trained in some

¹² Allen Tucker: *Design and Idea*, Passim. The Arts Publishing Corporation, N. Y. 1920.

degree in appreciation of art. Education should provide stimulus and standards for enjoying beautiful things in the home, in the art gallery, or in the world about.

Christian education not only recognizes the value of the art produced by men, but proclaims the fact that God is a Creator and Lover of the beautiful.

Beauty is everywhere about us in the natural things that God has made.

"Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these." (Matthew 6:28-29.)

We cannot look about us on a starry night without beholding evidences of an esthetic divine Being.

"The heavens are telling the glory of God;
And the firmament proclaims his handiwork."
(Ps. 19:1.)

The greatness and goodness of God are revealed in all His creation.

"Bless the Lord, O my soul!
O Lord my God, thou art very great!
Thou art clothed with honor and majesty,
who coverest thyself with light as with a garment,
who hast stretched out the heavens like a tent,
who hast laid the beams of thy chambers on the waters,
who makest the clouds thy chariot,
who ridest on the wings of the wind." (Ps. 104:1-3.)

Esthetics is closely related to piety. The love of the beautiful and the love of God go nicely hand in hand. To be sure, the beautiful has sometimes been associated with paganism, but it need not be so. Beauty is a God-given gift; and appreciation of the beautiful, whether it

be the product of man's artistic genius or of God's creative power, is imparted by Him who loves beauty.

"In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere."

—H. W. LONGFELLOW

As contrasted with an earlier period, art in recent centuries has been secularized along with increasing secularization in other areas of life. The Christian aspect of art has largely been lost sight of. It remains for Christianity to restore the Christian concept.

This involves more than the portrayal of natural or man-made beauty. Art has a humanistic aspect. It should concern itself with man and the meaning of art for him.

Sin has marred man not only in his soul but also in his body. But regeneration also involves more than the soul. It includes the restoration of the image of God also as far as the body is concerned.

As a pattern for such soul-body restoration we may look at the incarnate Christ. It was a wonderful day when God took residence in a human form. For all time He ennobled the human body, and the Christian artist faces a perpetual task of trying to portray a spiritual man in a regenerated body.

How then may teachers relate art to Christian faith and life?

Christian teachers of art will be eager to present a God who loves beauty and who hates sordidness and baseness.

They will emphasize the services of art in exalting spiritual values and an idealized conception of life.

They will favor forms of art that do not appeal to the baser passions but which serve to lift men's minds and hearts into communion with the divine.

They will stress the values of Christian art for enrichment and enjoyment as component parts of that "fulness of life" which Christ came to impart.

So we summarize:

Christian education would develop appreciation of form, line, and color, and also recognition of the beauty and meanings of God's handiwork in nature and man.

Home-Making

Of all the institutions of which people are members there is none that plays a role in life as potently as does the home. Men of worthy achievements in every form of human activity are practically unanimous in ascribing to their homes the supreme influence in shaping their successful careers.

Poets never tire of exalting the glory of the home. Here are some expressions:

"Domestic happiness, thou only bliss
Of paradise that has survived the fall!"

—W. COWPER

"For the whole world, without a native home,
Is nothing but a prison of larger room."

—A. COWLEY

"His home, the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

—J. MONTGOMERY

Every normal human being is a potential home-maker. This is using the term in a broad sense, to be sure. Usually the housewife is so designated. But, prop-

erly considered, the husband also should have a vital part in making the home. Home-making is so important an enterprise that it calls for the finest type of cooperation.

Education should prepare for home-making. Many elements in a school and college program automatically constitute factors in such training. Appreciation of literature, music, and art is of very great importance for the enjoyment of home life. Knowledge of psychology is of much value in the rearing of children and in the ordering of the close relationships of the family circle.

But specific training is also in order. Sociological courses in marriage and the family are significant for understanding and solving the many problems that arise in home life.

It is self evident that courses in home economics have a direct bearing upon the success of the home enterprise. Instruction as to foods, clothing, home planning and furnishing is all-significant in relation to the home.

Christian education highly values the contributions of education in general to the making of homes, but contends that those factors are of greatest importance which are distinctively Christian.

The view that marriage and the family are divine institutions places a halo around the home which gives it a definite sanctity.

The truths that children are a gift of God and that parents are held accountable for their physical, intellectual, and spiritual well-being surround the rearing of children with a grave responsibility.

The maintenance of the family altar is deeply significant for right attitudes in the home and calls for such intelligent spiritual equipment on the part of parents as Christian education alone can give.

In a country operating on the principle of the separation of church and state, which does not allow religious education in its public schools, much responsibility falls upon Christian parents for spiritual instruction and guidance. Church schools, to be sure, perform a significant part of the work of Christian education, but parents cannot be absolved from their share of the task.

Away back in Old Testament times this responsibility was forcefully stressed by the Lord's injunction through Moses: "You shall therefore lay up these words of mine in your heart and in your soul; and you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. And you shall write them upon the door-posts of your house, and upon your gates; that your days and the days of your children may be multiplied in the land which the Lord swore to your fathers to give them, as long as the heavens are above the earth." (Deut. 11:18-21.)

Christian homes are a type of the eternal home of which Jesus spoke.

"In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for

you, I will come again and will take you to myself, that where I am you may be also." (John 14:2-3.)

In every way Christians should strive to make their earthly homes places of happiness and of constructive good influences, from which children may go out into the world of action and achievement well prepared to play a noble part. But those homes are the best homes which hold constantly before their members the wondrous hope of final entrance into the eternal home with God. Such a hope will not only serve as a powerful stimulus to endurance in faith, but will also prove to be a mighty motive to right living and worthy accomplishments.

How then may teachers relate home-making to Christian faith and life?

Christian teachers will frequently stress the God-imposed responsibility of men and women to make marriage work by the practice of love, by the exercise of forbearance in relation to faults and weaknesses, and by participation in the finest kind of cooperation.

They will emphasize responsibility as over against the physical, mental, social, and spiritual well-being of their children, in behalf of whom they cooperate with the heavenly Father.

They will show how fathers and mothers are priests and priestesses in their households in their spiritual ministries before the throne of grace.

Christian teachers will also point out to children their obligations of obedience and loyalty to parents and their loving care of them in the event of need.

Christian teachers will exalt the home as a potential "heaven on earth" which will create a longing for the heavenly Father's house.

So we summarize:

Christian education would train in the making of ideal earthly homes, and also prepare for the eternal abodes of light.

Health

It was a worthy adage which the ancients formulated: "Mens sana in corpore sano." A sound mind in a sound body still epitomizes the best thinking along the lines of health. Psychosomatic problems occupy today a leading role in discussions and practices having to do with mental and physical well-being. It is recognized that mental and physical health go hand in hand. A defective body often houses a deranged mind, and an unbalanced mind often causes pathological physical states. On the other hand, if the body is kept in good condition, the mind functions in the most effective manner, and if the mind is poised, the body has the best chance to be healthy.

It is largely in the period of youth that habits are formed. The effect of good health habits on later life was well pictured by Shakespeare when he made an old man say:

"Though I look old, yet am I strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;

Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly."

Departments of health have been established in educational institutions in increasing numbers. This activity takes in the main two forms, namely, instruction in personal hygiene and community health principles, and instruction and participation in various types of physical exercises.

Under the first phase student health states are investigated, necessary correctives are applied, and good health habits are promoted.

The second phase endeavors to provide and supervise helpful and enjoyable recreational activities with a view to good physical development and training in desirable habits that may persist through life.

Always the thought is to get and keep the body in good condition so that mental life may go on in efficient and normal fashion.

Christian education, too, is profoundly concerned with health problems. Christianity entertains a high and holy conception of the human body. It is a part of God's own creation—an essential factor for living as a human being.

The apostle portrays the high dignity of the body when he writes: "Know ye not that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." (I Cor. 6:19-20.)

He therefore offers this injunction: "I appeal to you therefore, brethren, by the mercies of God, to present

your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Rom. 12:1.)

Christianity is friendly toward all sound programs of athletics and recreation, recognizing them as valuable factors in the promotion of physical and mental health. "All work and no play" not only "makes Jack a dull boy," but also endangers the well-being of both body and mind.

Balanced recreation helps a human being to perform his appointed tasks for the furtherance of human welfare and to the glory of God.

How then may teachers relate the subject of health to Christian faith and life?

Christian teachers in the field of health education will be eager to disseminate information about the factors involved in personal and community health. Believing that knowledge in this area constitutes a basic consideration for well-being, they will use every opportunity to make known the laws which God Himself has laid down for the healthy functioning of body and mind.

They will also make clear that the preservation of health is a form of stewardship. A sound body and a sound mind are gifts of God to be safeguarded with wisdom and conscientious care.

They will point out that an abuse of the laws of health will bring due punishment with it, while conformity to good health standards will enable the body and mind to function in a normal and efficient fashion.

Christian teachers will encourage students to engage in healthful and enjoyable forms of recreation, to avoid excesses, and to use all helpful means to keep the body strong and fit for its tasks.

So we summarize:

Christian education would instruct in the principles of physical well-being, and also inspire respect for the body as the temple of the Holy Spirit.

Religion

Religion is co-extensive with the human race. No people or tribe has anywhere been found that does not possess some form of religion. Dr. Fairbairn says: "Mark!—Man is a religious being. Look to the north and south, the east and west, and what do you see? Religions. Wherever you turn —man; wherever man —religion."

Not only is religion universal; it constitutes a tremendously powerful factor in human affairs. In the words of Theodore Parker: "The religious sentiment is the strongest and deepest element in human nature." Henry Ward Beecher expressed the same idea: "Religion is but the expression of man's deepest and noblest nature."

There are those who have thought that man will outgrow his religion with increase of knowledge, but, while a man may change his ideas of religion, he cannot get away from religion, because it is a part of his very constitution. As Dr. Love says: "Religion is the one surviving aspect of popular interest in every age. All other questions are issues of the hour. Religion is

not custom; it is nature. It will remain a vital question so long as nature and human nature remain unchanged fundamentally." We are reminded of the trenchant words of Sabatier: "Man is incurably religious."

In his *Modern Man in Search of a Soul* Jung says: "Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has really been healed who did not regain his religious outlook."¹³

Moral phenomena are also universally met with. Man everywhere has some sense of moral obligation, usually very closely associated with his religious convictions.

Since religion is a universal human phenomenon it constitutes a proper element in the program of an education that lays claims to completeness. No person can be regarded as broadly educated who is ignorant of this area that is as wide as humanity.

Since in all ages and in all places religion has played a very important role, one simply cannot be an intelligent student of human affairs without a knowledge of this phase of human interest.

Secular education alone does not meet this requirement.

Here are some statements by thoughtful men bearing out this truth:

J. G. PHELPS STOKES: "Education of the head in disregard of the moral or social sense, leads to the

¹³ C. G. Jung: *Modern Man in Search of a Soul*, Page 264. Harcourt, Brace, and Company, N. Y. 1933. Used by permission.

grossest crimes and to the most far-reaching injustice."

LYMAN ABBOTT: "Teaching reading, writing and arithmetic is not enough. Development of intelligence without a concurrent development of the moral nature does not suffice. As has often been pointed out, intelligent wickedness is more dangerous than wickedness that is unintelligent; the devil knows enough; sending him to school will not make a better devil of him; knowing how to make dynamite without also knowing what are the rights of property and the rights of life does not make the pupil a safer member of society."

THEODORE ROOSEVELT: "There is no word in the English language more abused than the word 'education.' It is a fine thing to be clever, to be able, to be smart. But it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. We must have education in the broadest sense—education of the soul as well as of the mind. . . The future of this country depends on the way in which the average boy and girl are brought up."

That instruction in religion is not adequately provided for in the American scheme of education is the verdict of many of our best students of American life. Here is a typical expression:

RABBI HIRSCH: "The greatest failure of the nineteenth century has been the failure of religious education. The eighteenth century closed with a belief in the efficiency of education, and the best minds of the day seemed to have dreams of universal education, and called it the universal panacea for all the social ills. We have largely realized those dreams and have discovered that the education of the head alone has not kept the

promises which the philosophers of the eighteenth century believed it would keep. Education has not decreased the criminal classes, but it has made them more dangerous."

Pointing out the deficiencies in American education in respect to the religious element does not necessarily constitute a stricture upon our public school system. Our public schools are performing a magnificent task in educating and in training the children and youth of America, but they are subject to limitations placed upon them in the teaching of the religious element.

That which is a proper object of criticism is the philosophy which holds that the education given by the public schools is adequate and complete. This inadequate philosophy has done untold harm to the children of America.

We come then to the conclusion that if we are to develop and promote the best interests of America's chief asset, her children, we must provide types of education that give adequate attention to their whole natures—physical, intellectual, moral, and spiritual. This means that some way must be found for giving to the youth of America an adequate education in religion. Temporal well-being and eternal welfare are at stake.

An adequate religious education program will take some account of all religions that have any considerable following. In order to understand and appreciate one type of religion it is useful to know other kinds. There is probably no religious form that does not have elements of truth in it.

Comparative religion has therefore obtained an

honored place in the curricula of colleges and universities.

By its very nature Christian education would devote itself especially to the Christian religion. It would deal with the literary sources of Christianity, with its history, development, doctrines, practices, and applications to individual and group life.

In promoting spiritual development Christian education would strive:

- To exalt Jesus Christ as Savior, Lord, and Example.
- To confront students with the rightful claims of Christ to the allegiance of men.
- To urge a decision for the Christian life on the part of students who have not already made such a choice.
- To promote a personal Christian faith.
- To promote reverence for God, His Word, and His House.
- To promote worship privately, in the family, in chapel, and in the church.
- To stimulate devotion to the ideal of Christian service.
- To confront students with the challenge of full-time Christian services in the ministry, missionary work, parish work, Christian education, and Christian social service.
- To promote in students loyalty to their respective churches.
- To promote respect for the religious convictions of others.
- To promote stewardship of time, talents, and money.

In the area of Christian ethics Christian education would strive:

- To inculcate respect for and obedience to constituted authority.
- To promote kindness to human beings and to animals.
- To promote purity in thought, word, and deed.
- To promote honesty and integrity in relation to money and property.
- To promote truthfulness and sincerity in all human relationships.
- To promote a spirit of unselfishness and consideration in relation to other people.

- To promote fairness and square-dealing.
- To promote patience and forbearance.
- To promote courtesy and politeness.
- To promote a democratic spirit and attitude.
- To eliminate discrimination in matters of occupation, class, race,
or creed.
- To promote faithfulness and dependability in the discharge
of duties.

So we summarize:

Christian education would acquaint students with the tenets of all religions, and especially promote adherence to the Christian religion and loyalty to Jesus Christ.

Extra-Curricular Activities

In addition to their participation in the disciplines of the curriculum young people in schools and colleges have a share in a multitude of activities.

Many of them live in institutional dormitories; they take their meals and enjoy their snacks in community dining-halls; they browse, read, and study together in libraries; they counsel and take action in student government; they compete in oratory and debate; they stage dramatic performances; they plan and edit student publications; they sing together in choirs; they play instruments in bands and orchestras; they engage in a multitude of sports; they associate in a wide variety of sociability groups; they play together in enjoyable forms of recreation; they join with other student bodies for the consideration of common problems.

Through all these extra-curricular activities students learn to live and work cooperatively; to get along with people; to gain many valuable attitudes and skills; to think and speak on their feet; to express themselves in

significant conversations; to develop physical strength and poise; to acquire social graces; to associate properly as men and women; to enjoy themselves in constructive ways; to grow in breadth of outlook, to attain world-wide interests.

Dr. Ruth Strang speaks of group activities as "social laboratories," and in an appraisal of their significance she offers the following evaluation: "Group activities have a contribution to make to students' best development—to the satisfaction of their basic needs; to their social, emotional, and esthetical development; to the building of values, attitudes, and social norms; to their vocational adjustments, and to the acquisition of knowledge and skills."¹⁴

To obtain such values from their activities students in Christian institutions also aspire. But they aim for far more. They strive to be governed by the motive of glorifying God in all that they do. It is a characteristic of Christian institutions that they sponsor only the activities that Christian students can take part in with a good conscience, that serve to build character, that equip for participation in a Christian society, that contribute to the building of a Christian civilization.

So students in Christian institutions worship together in divine services on Sundays; they nourish their spiritual natures by attendance at chapel; they seek strength for daily tasks through dormitory devotions; they organize societies for the presentation of truth and for the discussion of religious problems; they encourage one another to sacrificial giving; they arrange special

¹⁴ Ruth Strang: *Group Activities in College and Secondary School*, Page 20. Harper & Brothers, N. Y. 1941. Used by permission.

weeks of spiritual and missionary emphasis; they send representatives to off-the-campus religious conventions and assemblies for the cultivation of understanding and for the deepening of sympathies.

How then may students relate their extra-curricular activities to Christian faith and life?

They should strive to carry over from home and church to school and college those Christian influences which have fashioned their lives for good, and they should endeavor to carry back from their institutions those constructive elements which they have found stimulating and valuable.

In word and deed they will bear witness among their fellow-students of their personal Christian faith and of their loyalty to Jesus Christ.

They will make efforts to apply Christian principles in all activities whether they be on the debate floor, on the athletic field, in the social room, or elsewhere.

They will bow their heads at mealtime in gratitude for daily bread.

They will guard their lips and fashion their conduct in harmony with Christian ethics.

They will scrupulously practice honesty and fairness in all their dealings.

They will show forth the spirit of kindness and consideration to everyone about them.

They will seek out opportunities for Christian service on and off the campus.

So we summarize:

Christian education would have students participate freely in the academic community, and also seek to glorify God through all their activities.

The Total Impact

What results flow from all factors playing upon the lives of students in Christian institutions? What is the total impact of the multitude of influences operative over a period of years?

Young people come to their educational experiences as impressionable personalities, with certain possibilities and potentialities. They encounter daily in the classroom and on the campus a vast number of molding factors which tend to shape their characters and careers. What happens to them during the years of their schooling?

The ideal end-results may be briefly described as developed, Christian personalities who are intelligent, cultured, socially adjusted, and mature, and who stand ready to enter upon careers of service in the interest of humanity and to the honor of the name of their Lord.

Such men and women will possess bodies developed in strength and poise to serve the purposes of consecrated wills. They will be masters of their bodily appetites, schooled for effective effort under the most trying circumstances, and trained for skillful manipula-

tion of the instruments and tools of a productive society. They will have learned and acquired helpful modes of recreation which can be carried on throughout life and which will help to keep them fit for successful work.

Intellectually the graduates of Christian institutions should be well equipped. Because of a sense of obligation to their work, as in the sight of God, they will have assiduously devoted themselves to their studies. They will have amassed a respectable body of knowledge; they will have achieved an understanding of facts; they will have developed appreciation of truth and values wherever met with; they will have learned how to attack intellectual problems; they will have gained ability to organize their ideas and to carry through projects to successful termination.

On the Columbia University seal are inscribed the Biblical words; "In Thy light shall we see light." This is indeed a very appropriate motto for an institution aiming to stimulate learning. Recognizing God as the source of light and truth, Christian students will carry on their studies and research in the conviction that as they walk in fellowship with God they will gain insight into the world which He has made and which He maintains by His laws. Instead of serving as a hindrance to intellectual activity, as some maintain, a Christian faith acts as a positive stimulus to thinking. It acknowledges that minds and reasoning powers are gifts of God, given for the purpose of using them and that men are derelict in their stewardship unless they employ their intellectual resources in the search for truth wherever it may lead them. The Christian faith also prompts men to promulgate true

knowledge for the elimination of ignorance and superstition.

Christian students will, however, arrive at a certain stage of intellectual humility. Becoming aware of the vastness of accumulated knowledge, they realize how small a part they have learned and they recognize the limitations of their minds as over against the many mysteries of the universe. They approve the idea expressed by Dr. E. Young:

"Were man to live coeval with the sun,
The patriarch-pupil would be learning still."

Socially the products of Christian institutions will be well adjusted. They will have learned to evaluate themselves properly in relation to society; they will have acquired confidence, poise, and emotional stability; they will have adopted the accepted techniques of social usage.

Such students will have developed a wholesome Christian social outlook embodying sincere interest in, love and respect for, humanity, a sense of social and civic responsibility, high ideals of democracy, world-wide interests, and broad perspective.

They will be prepared for effective participation in the desirable activities of the family, friends, business and professional associates, the Church, the school, the local community, the state, the nation, and the world.

In a spiritual way graduates of Christian institutions should have attained a personal, mature, and intelligent Christian faith. They should know what they believe and why they believe as they do.

Such students will be intelligent about the teachings of their own church and of other churches and will have acquired the attitude of tolerance. They will be familiar with the history, organization, and activities of their church body and be loyal to it. They will have arrived at a sense of stewardship of time, talents, and money.

The conduct of Christian students will be in keeping with the ethics of Christianity as they apply to the problems of modern life. Having studied the Decalogue, the life and teachings of Jesus, and other Biblical norms, they will have learned what ethical principles are permanently binding upon Christians and which contribute to effective living in the world of today.

With a sense of a divine call Christian students will enter upon their life-work or prepare further for their vocations. They will look upon every honorable work as a means of serving God and their fellowman whether it be in so-called full-time Christian service or in a secular position.

They will recognize their obligation not only to earn their own living but also to make some contribution to the welfare of humanity and to the enrichment of society by their labors.

The impact of a Christian institution of learning is what it is because of its distinctive character. This nature is well described by Harry K. Zeller when he says:

"The Christian college . . .

"Nourishes the moments of spiritual inspiration as carefully as it cultivates the methods of scientific investigation. . .

"Creates an atmosphere in which the ultimate meanings are explored as exhaustively as are the tangible realities. . .

"Believes that the law of falling bodies is of no more consequence than the stunning miracle of love . . .

"Declares that the tools for intelligent living include faith and forgiveness as well as syntax and the slide rule. . .

"Holds that the cross is a symbol not inferior to a formula in chemistry. . .

"Regards prayer as being as important as football. . .

"Develops a fellowship of seekers who are engaged in the quest for a better understanding of God, a wider knowledge of the universe He has made, and a fuller insight into the human life which God by the breath of His own essence created; which fellowship has as its aspiration the achievement of life as it could be in a society as it should be."¹⁵

Summing it all up, the total impact upon students by classroom and campus in Christian institutions will move in the direction of the development of Jesus who "increased in wisdom and in stature, and in favor with God and man."

¹⁵ Harry K. Zeller: *The Difference*, in Association of American Colleges Bulletin, October, 1951, Pages 453-454.

INDEX

- Abbott, Lyman, quoted, 93
Acts 1:8, 16; 4:8-13, 16f; Acts 2:1-11, 51
Adams, John Quincy, quoted, 44
Aristotle, quoted, 14
Attitude of Christian education to literature, 42
Beecher, Henry Ward, quoted, 91
Berdyaev, Nicholas, quoted, 24f; 25f
Best opportunities for religious instruction in Christian institutions, 8f
"The beauty of holiness", 14f
Brainard, J. G. C., quoted, 72
Lord Byron, quoted, 71
Christian concern with social studies, 64f
The Christian dynamic, 14
Christian education on different levels, 5f
Christian emphasis on the worth of the individual, 64
Christian factors in health education, 88f
Christian factors in home-making, 82f
Christianity's answers to Philosophical questions, 30f
Coleridge, Samuel Taylor, quoted, 43
Conflict between science and the Bible, 57f
Connection between music and worship, 72f
I Corinthians 6:19-20, 88; 15:51-57, 32
II Corinthians 4:6, 31
Cowley, A., quoted, 81
Cowper, W., quoted, 81
Daltry, Joseph S., quoted, 73
Daniel 2: 31-45, 22f
Definition of Christian education, 9f
Deuteronomy 6:4, 31; 11:18-21, 83
Disraeli, I., quoted, 42
End-results of Christian education, 101f
Estimates of the Bible, 42f
Evangelical humanism, 3f

- Exodus 28: 36-38, 15
- Extent of extra-curricular activities, 97
- Extra-curricular activities in Christian institutions, 98f
- Dr. Fairbairn, quoted, 91
- Fairchild, Hoxie N., quoted, 45, 46
- Friendly attitude of government to religion, 6f
- Functions of the Holy Spirit in learning, 37f
- Galatians 4:4, 25
- Genesis 1:1; 1:27, 32; 11:1-9, 50f; 12:1-3, 25
- God's hand in history, 20f
- God's hand in the history of Israel, 22
- God's hand in the history of nations, 22f
- Greek love of the beautiful, 12
- Harbison, E. Harris, quoted, 26
- Harmonizing ideas in different fields, 4f
- Rabbi Hirsch, quoted, 93f
- "The holiness of beauty", 12
- Hough, Lynn Harold, quoted, 3f, 11f
- Importance of good health education, 87
- Importance of education for home-making, 82f
- Importance of psychology, 35f
- Inadequacy of American education in respect to religion, 93f
- Incompleteness of knowledge, 56f
- Inscription on the seal of Columbia University, 102
- Isaiah 6:1-8, 15
- Jackson, Andrew, quoted, 44
- John 3:16, 32; 10:10, 32; 14:2-3, 84; 14:7-11, 31
- Jung, C. G., quoted, 92
- Languages in relation to the kingdom of God, 52f
- Limitations of classical culture, 14
- Limitations of psychology, 37f
- Longfellow, H. W., quoted, 78
- Love, the Christian dynamic, 67f
- Love, Dr., quoted, 91f
- Luther, quoted, 64f, 67f
- Man's social relationships, 63f
- Matthew 5:21-32, 65f; 5:38-48, 66f; 5:48, 16; 6:28-29, 77; 16: 26, 64
- McKinley, William, quoted, 44
- Montgomery, J., quoted, 81
- Music, forms, 71
- Need of education in religion, 92f
- Need of education in social sciences, 64
- Need of restoring the Christian aspect of art, 78
- Niebuhr, Reinhold, quoted, 15
- Objectives in art education, 76f

- Objectives of Christian education in the area of ethics, 95f
- Objectives of Christian education in the area of spiritual development, 95
- Objectives in music education, 72
- Opportunity to stress religion, 1f
- Parker, Theodore, quoted, 91
- Partial insights of philosophies, 30
- I Peter 1:15-16, 16
- Philippians 4:13, 17
- Plato, quoted, 13
- Pontoppidan, quoted, 58
- Psalms 8:3-8, 36; 19:1, 77; 90:1-2, 30; 96:1-3, 72; 104: 1-3, 77; 150, 73
- Relating art to Christian faith and life, 78f
- Relating classical culture to Christian faith and life, 17f
- Relating extra-curricular activities to Christian faith and life, 99
- Relating health education to Christian faith and life, 89f
- Relating history to Christian faith and life, 27f
- Relating home-making to Christian faith and life, 84f
- Relating languages to Christian faith and life, 53
- Relating literature to Christian faith and life, 45f
- Relating music to Christian faith and life, 74
- Relating natural sciences to Christian faith and life, 61f
- Relating philosophy to Christian faith and life, 33
- Relating psychology to Christian faith and life, 38f
- Relating social sciences to Christian faith and life, 69
- Relation of esthetics to piety, 77f
- Relationship between scholarship and piety, 2f
- Religion in public schools, 7f
- Romans 11:25-26, 25; 12:1, 88f; Romans 12:9-21, 68f
- The role of science in the present day, 55
- Roosevelt, Theodore, quoted, 93
- Rousseau, Jean Jacques, quoted, 43
- Sabatier, quoted, 92
- Scott, Sir Walter, quoted, 42f
- Shakespeare, quoted, 88
- Significance of the home, 81
- The significance of language, 49
- Smith, C. Alphonso, quoted, 41
- Social significance of Christian teachings, 65f
- Stokes, J. G. Phelps, quoted, 92f
- Strang, Ruth, quoted, 98
- Study of languages a legitimate part of education, 49f
- Thomas, George F., quoted, 2
- Thomson, J., quoted, 42

- Toynbee, Arnold J., quoted, 21f
- Tucker, Allen, quoted, 75f
- Universality and power of religion, 91f
- Value of classical culture, 11f
- Value of extra-curricular activities, 97f
- Value of history, 19f
- Value of literature, 41f
- Values of philosophy, 29f
- Various art forms, 75
- Varying attitudes toward classical culture, 12f
- Webster, Daniel, quoted, 43
- Wilson, Woodrow, quoted, 44
- Young, E., quoted, 103
- Zeller, Harry K., quoted, 105

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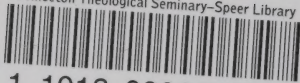
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